



A

Farewell Sermon,
Preached at HUNSLET, &c.



[Price Six - Pence.]



A
Farewell Sermon,

PREACHED AT

H U N S L E T,

O N

FRIDAY, NOVEMBER 2, 1770.

By MARK HOLBERRY,
Late of EMANUEL COLLEGE, CAMBRIDGE.

Published at the Request of the Inhabitants.

L E E D S :

Printed for JOHN BINNS, Bookseller in Briggate;
and sold by S. CROWDER, Pater-noster-Row,
London; T. and J. MERRIL, Cambridge;
D. PRINCE, Oxford, and by most other Book-
sellers in England.

859





T H E
P R E F A C E.

THE importunity and incessant entreaties of friends, is generally the only apology an author has for troubling the world with his productions. This is, as it were, a kind of a shield, which secures him, in some measure, from numberless attacks : and was I not to take shelter in the same asylum, I should, doubtless, fall a victim to the merciless critic.

I must ingenuously confess, then, it was owing to the repeated solicitations of my friends, that the following Discourse was published. Conscious of my own inability as an author, conscious of my youth and inexperience, I resisted the united efforts of numbers, and frequently begged to be excused.

Thinking, however, it would be the only opportunity I should have of obliging them, and testifying my regard and affection, I complied with their request, and gave it to

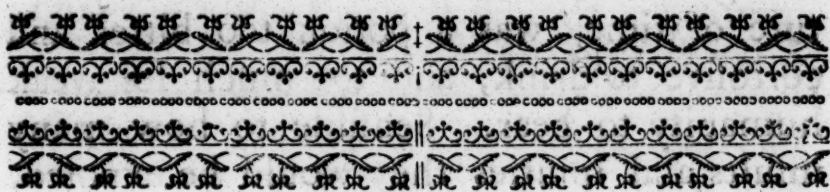
the printer, though with a trembling hand, doubtful of its success.

I was encouraged, indeed, with the thoughts of finding, that every field, however barren and full of weeds, afforded some herb or other, that had its use and excellency : And though this Discourse is not dressed in sublime diction, and does not abound in fine strokes of fancy, well-turned periods, grand metaphors, and rhetorical amplifications, yet, perhaps, it may afford some instruction, and some advantage, probably, may accrue from the perusal of it ; and then, the most ambitious views and aspiring thoughts of the author will be satisfied.

I must inform the Reader, that I have had an eye, in one or two places, on a French author ; but as the hints are few and trifling, I need not apologize for the liberty.

I have only to add, that whatever errors he may discover, when he is acquainted it is my first essay, and that I had very little time for the work, I hope he will impute them to inadvertency, and view them with an eye of candour.

JOHN,



JOHN, xiv. 27.

Peace I leave with you, my peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

OUR Bleffed Saviour having now finished his public ministry upon earth, and knowing the time of his departure drew very near, privately acquainted his disciples, his bosom friends, with his approaching death and ascension into heaven. *Little children, says he, yet a little while I am with you ; ye shall seek me, and as I said unto the Jews, whither I go, ye cannot come, so now I say unto you.* This sudden and unexpected news, as one may very reasonably suppose, awaked all their senses, and filled their hearts with grief and sadness. The thoughts of losing so good

and great a master, at such a critical juncture of time, was a potion too bitter and corrosive to drink, and too much for weak humanity to bear. Sensible to how many insults and injuries they would be exposed, should their patron and protector leave them; — what to do, whither to go, or what should become of them, alas! they could not tell.

No sooner, however, did the Son of God perceive their sorrow and heaviness; no sooner did he perceive the tears trickling down their cheeks, and their breasts heaving with convulsive sighs, but he immediately endeavoured to cheer their drooping spirits, and to dispel these dreadful apprehensions they entertained of his absence. And it was for this purpose that he addresses himself to them in such an endearing and affectionate manner, in that discourse he made at his last supper, a few hours before his passion; and which St. John, for the consolation of all succeeding christians, hath wrote at large in his gospel. There he bids them to be no ways troubled or concerned at his leaving them, not to let grief take too deep root in their heart, but to put their trust and confidence in God; in that being who is most holy, just, and wise, the Great Jehovah, the Governor of all Things, the
Sovereign

Sovereign Disposer of all Events ; and also to believe in him as being the Mediator between God and man, and he would assist them in all perils and dangers ; and lastly, in compensation for their pains and labours, their sufferings and persecutions, he will take them to that heavenly mansion of bliss, his Father's house, whither he was now going to prepare places for them.

And lest any of his apostles should doubt his ability, and call in question his power and prerogative, he ratifies and confirms these arguments by the express declaration of his divinity and godhead. *Believe me,* says he, *that I am in the Father, and the Father in me ; or else believe me for the very works sake.* As if he had said, If you will not believe what I say, if you scruple to take my bare word, I appeal to matters of fact, to incontestable proofs. Let the miracles I have wrought amongst you speak ; surely they will convince you of my divine original. And then he adds, *Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also ; and greater works than these shall he do. And whatsoever ye shall ask in my name, that will I do.* After-that he assures them he will not leave them comfortless, as orphans exposed to the wide world, and destitute of a parent's care,

care, but that *he will pray the Father, and he shall give them another Comforter, that he may abide with them for ever.* And, as if all these motives were not sufficient to engage them in his service, as if the mere promises of heaven in reversion could not encourage and animate them to fight manfully under his banner, and spur them on to glory and conquest, he tells them, he will leave them in possession of a real and actual blessing, his peace. *Peace I leave with you, &c.*

That this blessing might have its due influence on the minds of the apostles, our Saviour displays it, with all its collateral appendages, in a very masterly and striking manner. Like a skilful painter, he exhibits the picture in the most advantageous light, that none of its beauties and excellencies might escape the notice, or fail of attracting the admiration of the spectators.

First, He tells them what his bequest was, his peace; *Peace I leave, &c.*

Secondly, He tells them, it was not a mere compliment, a common formality, but a real blessing; *Not as the world giveth, &c.*

And

And lastly, He insinuates to them the fruit or happy effects of that peace; *Let not your heart, &c.*

Which three propositions, shall be the subject of our present meditation, and considered in their proper order.

In the first place :—As heaven is the seat of Christ's glorious empire, and not the kingdoms of this world, it is obvious, that the favours he confers on his subjects must be correspondent to the circumstances of the place. The peace here then left, does not consist in a long and happy life, in wealth and affluence, in pomp and pageantry, in gaiety and dissipation, and such like transitory delights. These objects may captivate the Israel according to the flesh, the unhappy many, who make earth their heaven, who, like brutes, are actuated by the impulse of their passions, and are governed by the arbitrament of their senses, those deluded souls, who think man was sent into the world only to take his pastime therein; but not the Israel according to the spirit, the happy few, who live abstractedly in the world, who mortify the deeds of the body, and lop off every luxuriant desire and excrement inclination. These set their affections on things above, hold sweet converse with God, and feed on invisible realities in
heaven.

heaven. They experience and feel a peace within them, which all the powers of the world conspired together cannot give, and which all the powers of earth and hell cannot take from them. It is a peace, which arises from the testimony of a good conscience, from the pardon of their sins, from a sense of the favour of God, and of the presence of Christ with them by the spirit.

And this is the peace Christ here leaves to his apostles, as it were, by his last will and testament, this is the present he generously makes them, and all that can produce a proper title, and are heirs according to the covenant of grace. And, indeed, what is there beyond this that Christ could give or man enjoy in this life. It so completes the scheme of a christian's happiness, that there is not room even for a wish. By this God is reconciled, the world pacified, and the powers of darkness vanquished, heaven is within reach, and solicits his acceptance. *Glory, then, be to God in the Highest, and on earth peace, good-will towards men.*

Peace, in the common acceptation of the word, is reckoned the greatest blessing a land can enjoy. It is the source of all worldly good, the parent of commerce, the handmaid of plenty, the nurse of arts and sciences,

sciences, the hope of all good men, and the despair of the devil. And if such are the advantages of this peace, if history so abounds with its praises and panegyrics, what sublime notions ought we to entertain of the peace of God; how ought we to dwell continually upon the contemplation of this inheritance, and shew forth its excellency to the sons of men? But, alas! how shall we do that? How to begin, or where to end, the imagination would be lost and bewildered, words would fail, and language be beggared in the attempt. In short, it is a peace which passeth all human understanding.

To recommend it, however, to your consideration and serious regard, it may not be amiss to shew, that without this peace of God, the peace of the world, such as pleasures, riches and honours, afford no real satisfaction to the mind.

Whoever looks into the world, and examines the various troubles and calamities mankind labor under, will find, that the greatest part of them take their rise from our own imprudence and misconduct. A man lost to all sense of virtue and religion, in whatever character he acts, will make but a mean and despicable figure on the
grand

grand theatre of humanity. If he is the minion of fortune, and heaven hath showered down its blessings upon him, he will loll with folding arms on the downy lap of pleasure, and neglect the end of his existence, and the great duties of society; or he will abandon himself to drunkenness, gluttony and debauchery, and by that means bring upon himself, and entail upon his posterity, a world of miseries, evils and diseases; or he will fall a prey to that demon, avarice, offer up his morning and evening vows to the golden calf, and will lock up his life, his soul, his very god, in a full coffer; or greedy of popularity, with its trophies of renown, fond of eclipsing royalty itself, he will ascend the airy ladder of ambition, till dazzled by the effulgence of his honor and glory, and regardless of his steps, he will tumble headlong from his elevated station, and become the object of universal hatred, ridicule and contempt. Thus, not knowing where to terminate his desires, he will give a loose to his craving and predominant appetites, and will convert into gall and bitterness, as the spider converts into poison, the essence of the sweetest flowers, the very means that providence had bestowed upon him for his comfort and happiness. Or even if fortune has frowned upon his birth, and in this sea of life his shattered bark

bark is exposed to the merciless waves of adversity, not having this anchor of hope, the peace of God, he will be unable to buoy up his sinking spirits, and will soon founder on some rock or shelf, or sink into the bottomless pit of despair.

Belshazzar, in the eyes of the world, was a very happy and powerful Prince. The splendor and brilliancy of his throne, the immensity of his treasure, the extent of his empire, was the wonder and admiration of the whole earth. Favourites and flatterers, without number, swarmed round his palace, and the fairest damsels in his kingdom were prodigal of their favours to him. His tables were loaded with the most exquisite delicacies, his cups sparkled with the richest wines, and his lamps scattered a profusion of perfumes, and rivalled the sun in his noontide glory. The sweetest undulating sounds of the lute banished grief, and the softly-pleasing voice of the finger chased away sadness. Every hour was fraught with a new addition of pleasure, and the day ended and began, with feasts and dances, with revelry and merriment. But, ah! how soon was this scene changed. Conscious of an abominably ill-spent life, conscious of having lived in a continued course of rebellion against his own reason, and the all-perfect law of God, when he saw the fatal hand-writing upon the wall,

that

that denounced the destruction both of him and his kingdom, *his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.*

Our modern worldlings, it is true, are never warned by such miraculous hand-writings, to fly the impending ruin and destruction, yet conscience, that viceregent of the Omnipotent, stings them to the quick, and banishes all peace and tranquillity from the mind. For a time, perhaps, they may lull and charm this mental monitor asleep, yet sooner or later it will awake, and fill the breast with such dreadful agitations, as the riches of ten thousand worlds cannot calm. There will be no peace to them. *They will be like the troubled sea when it cannot rest, whose waters cast up mire and dirt.* The things of this life, when the soul is thus oppressed, when it is labouring under such a heavy load of guilt, and under a sense of its own condemnation, will be so far from affording us any real satisfaction, that they will be as so many curses, and only serve to make us the more completely miserable; and our condition will be a thousand times more deplorable than a Lazarus at our gate, begging the crumbs that fall from our table.

Add

Add to this, the peace of this world is necessarily terminated, but the peace of God endureth for ever. The latter is like a fountain of water, pure and perennial, springing up into eternal life. It is a rock of defence, on all emergencies and occasions, in prosperity and adversity, in sickness and in health, and particularly in the hour of death and in the day of judgment. The former is precarious and uncertain, liable to a variety of changes and vicissitudes. To-day, we enjoy the pleasing prospect of a calm; to-morrow, we are terrified with the horrors of a tempest. To-day, the lute sounds the gentle strains of peace; to-morrow, the hoarse-mouthed clarion sounds to war. To-day, health sits smiling on the cheek; to-morrow, the pallid hue of sickness covers the face. To-day, we surfeit in plenty; to-morrow, we starve for want. To-day, we shine in meridian glory; to-morrow, we are enveloped in the midnight darkness of shame. To-day, we are in favour, the idol of the people; to-morrow, we are in disgrace, the contempt of all. To-day, we are upon the throne, crowded with attendants; to-morrow, upon the scaffold, with not a friend to bid farewell. To-day, we are in life; to-morrow, we are clasped in the cold arms of death.

B

But

But it may be asked, How can Christ give this peace as his own; how can he say to his disciples, *My peace I give unto you*, since none but God himself hath power to make peace or war? *It is I*, saith the eternal God, by the mouth of his prophet, *that make peace and create evil, I the Lord do all these things.*

It is true, this peace is called the peace of God in general, as it is to God the Father that all power and authority are attributed. It is also represented to us in scripture as the effect and operation of the Holy Ghost, as it is he that implants and establishes it in our hearts. But why should it not equally be called the peace of Jesus Christ, since God the Father gives this peace in him, and for the love of him. And Christ himself, when man stood at a great distance from his God, when he durst scarce lift his guilty eyes to injured heaven, took upon him the negotiation of our new alliance. He came, he died, he conquered; and reconciled us to his Father, and procured us pardon and peace. *The chastisement of our peace was upon him, and by his stripes we are healed. And being justified by faith, through this redeemer, we have peace with God, through Jesus Christ our Lord.* We

We will confess, indeed, that the holy spirit formeth this peace in our hearts; but who gives us this spirit? Was it not he that said, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* Into his hands I will remit this peace, he shall be the disposer of it, and by his means ye shall still receive every mark of my affection, constant care, and protection. *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.* It was not, you see, my brethren, a mere compliment, not a common formality, so generally practised in the world, but a real blessing, as we shall now, in the second place, prove.

Daily experience tells us, that whoever draws his scheme of peace and happiness from the world, will be miserably disappointed in his expectations. To lay any stress on the power and ability of man, a creature whose being and existence is held by a very precarious tenure, and is solely at the disposal of his creator, would be as foolish and absurd, as to build your house upon the sand, which, when the winds and rains beat against it, will fall, and perhaps bury you in the ruins. How many do we see in the circle of our own

acquaintance, who might make *their light shine before men, and shew their good works* in a very conspicuous manner, who might be *like a city set on a hill*, obvious to every one, and yet have not the least spirit or generosity. They can behold the hungry, the thirsty, the naked and the prisoner with an eye of indifference, and never stretch out the hand of beneficence to their relief. Others we see who would willingly diffuse the blessings of this life for the general benefit of mankind, who, like Job, *cannot see any perish for want of clothing, or any poor without covering*, but, alas! have it not in their power. Like the sun, the enlivening principle of the creation, forbid by intercepting clouds to shine in its full splendor, they are denied the power of displaying, in its full lustre, a kind and charitable disposition. Besides, truth and honesty are virtues so seldom practised amongst men, that even the wishes of half the world are feigned and hypocritical. One man, being the very quintessence of politeness and the pink of good breeding, to speak in the modish style, will stun your ears with a mere form of words and common-place compliments, without the least friendship or sincerity.

Another

Another will be courteous and obliging, liberal and profuse in his professions of kindness and respect to you, and seem entirely devoted to your service, having at the same time a heart full of treachery and deceit. He will smile in your face, and receive you with open arms into his embraces, and in your absence he will not scruple to wound your honour, interest and reputation. Like the man described by the Psalmist, *the words of his mouth are smoother than butter, but war is in his heart ; his words are softer than oil, yet are they drawn swords.* He will cloke his base and villainous designs under the sacred garb of love and affection, that he may, with more security, stab the dagger in your breast.

Thus did Joab to his brother Amasa. *And Joab said to Amasa, Art thou in health, my brother ? And Joab took Amasa by the beard with his right-hand to kiss him ; but Amasa took no heed to the sword that was in Joab's hand ; so he smote him therewith in the fifth rib, and shed out his bowels to the ground.*

We may farther add, that interest and selfishness are the only objects the world

hath in view. When it giveth its peace, it is generally done out of policy and cunning. *They bite with their teeth*, says the prophet Micah, *and cry Peace; and he that putteth not into their mouth, they even prepare war against him.* We pay our respects to the Great, we fawn and flatter them, we cry out in their hearing, *Peace be to thee, and peace be to thine house, and peace be to all that thou hast.* But what is the end of all these acclamations? It is only to gain the favor and affection of men, and to melt them down to our private wishes, at the price of the airy incense of adulation we offer up to them.

But to speak peace and comfort to the afflicted, to draw the poor from the mire, to defend innocence against the torrent of injustice, to avenge virtue oppressed by the wickedness of the age, are duties of life which our modern and refined christians scarce think themselves obliged to perform. Brotherly love, the spirit of all religion, and the grand characteristic of our divine master and his holy apostles, is a virtue struck out of our list, and scarce noticed or regarded by any.

What

What now, my brethren, must be done? Is every avenue of comfort shut up? Are all the hopes of a christian's happiness vanished? Do all his researches and enquiries after peace from the world prove ineffectual and abortive? If so, let him fly to the standard of our great peace-maker Jesus Christ, and he will find in him an inexhaustible fountain. He is co-equal and co-eternal with God; he hath all power in heaven and in earth; he hath all perfection in and of himself. He hath power to give his peace to whom and in what manner he pleases, and his goodness is commensurate with, and his liberality as extensive and boundless as his power. Contrary to the ways and customs of the world, he will not denizen a falsity or patronize a lie, he will not deal in compliments and flatteries, but in the sincere expressions of sacred love and affection. He is biassed by no prejudices, he is influenced by no prepossessions, but giveth his peace with truth and sincerity, without any sinister views and without any respect of persons.

When he was upon earth he left the proud and haughty, the well-fed worldling, the self-righteous and all-sufficient Pharisee,

Pharisee, to their vices, and *scattered them in the imagination of their hearts*. He did not chuse the wise men after the flesh, the Jewish Rabbi, those mercenary doctors, those hireling priests, those untaught teachers, who made their god their belly, and religion their gain, but the humble and meek, poor fishermen, people whom malice itself could not suppose he received any favor from, and filled them with good things out of his hidden treasury. And now he calls us to come and drink of the waters of life, without money and without price. Our poverty, mean dress or appearance, will not exclude us from any priviledge which Christ purchased by his death, but every insolvent soul may take the benefit of that act of grace which was then passed. He sendeth out his servants, the ministers of his word, to call all nations and languages; he sends them *into the streets and lanes of the city, to call the maimed, the halt and the blind*, men that could not help themselves, men that were deprived of all worldly comfort, to partake of his free entertainment.

In a word, he calleth *all that labor and are heavy laden*, and invites them to his rest, and generously offers them his
 peace,

peace, the fruit of which would fill their hearts with joy unspeakable, as we shall, in the last place, prove. And in order to effect this, regard must be had to the situation of affairs relative to Christ and his apostles.

To confine our enquiries within the limits of things present, and to look only through the dense and false medium of our senses, we must acknowledge their case was really deplorable and calamitous, and that one and all had just cause of complaint. Wherever they cast their watchful eyes, the prospect was black and gloomy; nothing but objects of woe and sights of sorrow presented themselves; not one emanation of hope could penetrate the darkness to variegate and diversify the scene.

On the one hand, persecution was ready to wave her bloody banner over the land, and call her barbarous sons to action. The Jewish Sanhedrim, they saw, were racking their invention, straining every nerve and summoning every power to the field, to suppress their master's doctrine, and to extirpate the whole race of his followers. And on the other hand, they had left all to follow Christ, some their wives and children, others their fathers and mothers, others

thers their brethren and sisters, others their houses and land, and others their all. And to receive no recompence, to have nothing given them in lieu of what they had lost, to have nothing in view but poverty, exile and death, was very melancholy and grievous. Certainly in this emergency they must condemn their own conduct, and think themselves infatuated to a miracle to be thus imposed upon. But what is more aggravating, is the shameful disappointment they must meet with in their expectations of Christ's kingdom. They foolishly thought that he was ordained by God to be the deliverer of Israel, that he would extend his empire over the whole world, free the Jews from the Roman yoke, and restore them again to their lost dignity, and that they themselves would hold great posts of honor in this secular kingdom. They thought themselves partly seated on the twelve thrones judging the twelve tribes of Israel, and were disputing among themselves who should have the highest seat, who should hold the reins of government in their hands. And now hearing that he was going to leave the world in a very ignominious manner, to be nailed to the cross like a common malefactor, this sapped the foundation of all their hopes.

Oh,

Oh, terrible thought! Oh, dreadful reflection! Instead of pomp and grandeur, dignities and titles, troubles and afflictions, ridicule and contempt must be their portion, *their laughter must be turned into mourning, and their joy into heaviness.*

But, nevertheless, if we view the matter with an eye of faith, the scene will be changed, the dark clouds of grief dispelled, and the sun of consolation will shine in his meridian splendor. For, tho' they should suffer all manner of persecution, he promises them he will be their guardian-angel, and defend them against all their adversaries. They had left all indeed to follow Christ, yet they readily acknowledged they had lacked nothing in his service, had not been destitute of the necessaries of life, but had lived as plentifully and comfortably as ever. If they had forsaken fathers and mothers, brethren and sisters, wives and children, losses which one would be tempted to think were irreparable, he tells them they shall receive more than an equivalent; for the peace that he left and gave them, would afford them such an exuberance of pleasure and comfort, as would surpass their most sanguine expectations. Their relation and
affinity

affinity to Christ, their communion with the saints, and their title to eternal life, will supersede all other connections, and will be to them fathers and mothers, brethren and sisters, and wives and children. If they had left houses and land, he promises them they shall be reimbursed and sufficiently recompensed; for his peace would put them in possession of the inheritance of the saints in light, the glorious residence of God himself, where there are many mansions. Though they were not invested with secular power, though they were not granted special prerogatives, particular privileges, and peculiar immunities above the rest of mankind; though they were not advanced to the dignity of judges and peers of the realm, yet the peace he gave them would advance them to places *far above all principalities and power, and might and dominion*. They shall be peers of paradise, and assessors with Christ himself in the great judgment-day, where the smile or the frown, the approbation or censure of an all-wise and just God, must determine the final doom of the whole world. Lastly; though they should be driven from the synagogue, excommunicated as false teachers, banished their country, and suffer all the cruelties and tortures which

which the malice of men and the rage of the devil could invent or put in execution, the peace that he gave them would convince them that their names were wrote in the book of life, and at death they would be denizens of the New Jerusalem and fellow-citizens with Christ himself.

From this view of the peace of God, though but transient and imperfect, no one, I think, in this serious congregation, will blame the choice of the apostles, or hesitate himself one moment to embrace it. You have seen on what foundation you have to build; you have good and evil, the peace of God and the peace of the world, set before you, and you are capacitated to act independently, and to chuse whatever engages your affections. *Halt not, then, between two opinions; if the Lord be God, follow him; but if Baal, then follow him.* If the world can fill the vast capacities of the soul, if the things of sense and time can afford you solid happiness, indulge every appetite, gratify every inclination, and expand in filken ease. Ransack the whole creation, try what the raptorous charms of beauty, Sampson's lovely Delilahs, will avail; see what Haman's pride and ambition, Ahasuerus's
pomp

pomp and grandeur, Nebuchadnezzar's boundless empire will yield. Sound the deep plots, the profound schemes, the almost fathomless designs of the politician, and tell me if true felicity dwells there. Alas! my brethren, I need not pause for a reply, or ask you the result of your enquiries. Reason and philosophy, exclusive of revelation, will inform you, that *all things are vanity and vexation of spirit*. Or, if this proves ineffectual, and you turn a deaf ear to such conviction, let experience shew you your error and infatuation. Enter the lists against the Almighty, and bid defiance to his arm, and see what a terrible thing it is to fall into the hands of an angry God. In vain will you then solicit the mountains for protection, and the rocks for refuge; for the vengeance of God will pursue you, and make you cry out, like Cain, *My pain is greater than I can bear*.

Or rather, let me advise you, (and it is my last and best advice) in the words of dying Moses, to *be wise and consider your latter end*, that when Gabriel's trumpet shall shake the earth's foundation, when the graves shall teem with resurrection, and the roaring sea vomit up the dead,
you.

you may approach the throne of God with boldness. What difference is it what part we have acted in life's grand drama, if we only quit the stage with honor and applause. Though we shine as a star of the first magnitude in the constellation of nobility, or glimmer like a glow-worm, scarce noticed by the nightly traveller, when we stand at the bar of Jesus Christ we shall be upon a level. The pampered lord must lay down his insignia, and appear naked in the world of spirits, as well as the hungry beggar.

Was I then to wish you all the prosperity imaginable, that every breeze might be fraught with health, that your granaries might be filled with corn, *that your sheep might bring forth thousands and ten thousands in your streets*, and not wish you the peace of Jesus Christ, it would indicate in me the blackest ingratitude, and the greatest want of love and affection; nay, my duty to my God and my duty to you, loudly calls upon me to tell you, young and old, rich and poor, to sell all that you have, and buy this pearl of great price.

Ever

Ever solicitous for your everlasting welfare, since I have been your minister, and studious of promoting the knowledge of God, I have not told you smooth things; I have not charmed your ears or soothed your minds with vanities; I have not, like the prophets complained of by God in Jeremiah, caused you to err by lies, but as much as in me lies, have told you the plain truth of the gospel. I have always advised you to make God your friend, and be at peace with him at all events; and now I bid you farewell, and pray that *the peace of God may keep your hearts and minds,* &c.

F I N I S

